/43 cont'd/

291 Women's dress: On the upper part of the body the women wear a collarless, knee-length dress, which fastens down the front. It has only one button but is tied by a belt around the waist so that the breast is covered. On the lower part of the body they wear a short petticoat. Since it is covered by a long dress only a small part of the petticoat is left outside. Miao women wear no trousers underneath. The petticoat is neatly printed with triangular designs done by the wax-dyeing method. The head is wrapped in a pointed ker-
293 chief, which keeps the woman's face partly covered. It seems that the Miao woman does not wish to show her whole face to a stranger. The kerchief is embroidered with different designs. Young girls love to wear their round caps when they dress up. These caps are made of cloth of red, yellow, blue, and other colors sewed together and embroidered on top. They are beautiful to see. Married women do
304 not wear them. Shoes are not regularly worn by women. Their legs
301 are bound with strips of cloth in the same way soldiers wrap their legs. They also wear earrings and bracelets but no necklaces.

291 /44/ Due to long, uninterrupted contact with the Chinese, there
171 are many Miao men who wear Chinese clothes, particularly the young men. They wear wool caps, short shirts which fasten down the front, long pants, and rubber-soled shoes, which make them look exactly like the Chinese.

3. Dwellings

342 The Miao house is made of bamboo walls plastered with mud and roofed with thatch. The house is rectangular in shape with the door at the front. The overhang of the eaves facing the front is very wide and forms a corridor or lounge. Inside the house is divided by earthen walls into three parts. The two small rooms to the left and right serve as bedrooms and the central one as a living room. The kitchen stove, made of stone, is set up in the latter. The bed is
● 352 made of strips of bamboo, which are supported by long wooden benches. Bamboo mats are used as a mattress. Mosquito netting is also occasionally used. It is really surprising to see mosquito nets there, because even among the Chinese of Hainan, mosquito nets are only rarely seen.

/38 cont./

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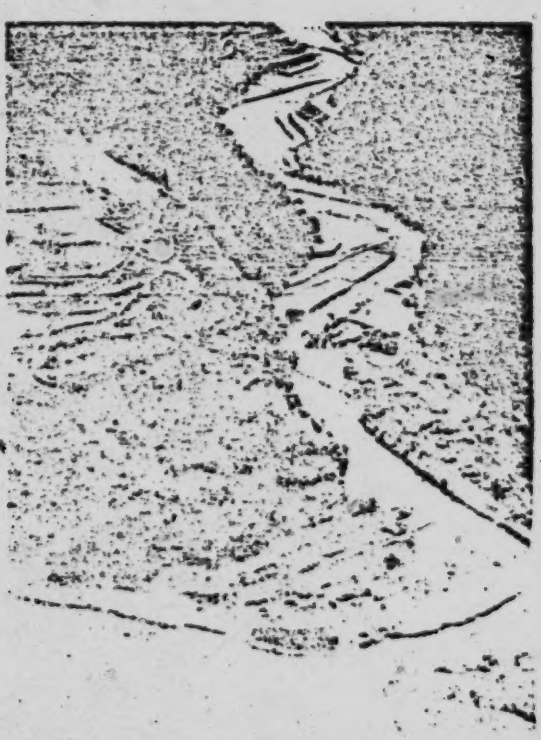

Illus. 13. A village along the bank of the T'ung Ho near Ta-lung-tung.

353
[778] Chinese) with the inscription, "Heaven, Earth, Sovereign, Rela-
[177] tives, Teacher." In the room on the right a wooden bed is placed
352 against the rear wall in a corner, /Illus. 14, page 40/ /41/ and
[231] covered with a black mosquito net. To the front beyond the bed
[354] are put farm implements, and further front is the cow stall. The
room on the left also has a bed in it in the rear and a fireplace
in the middle. Left of it under the wall pillar are generally
782 placed two small wine cups. This is the place for sacrificing
769 to the ancestors. To the front of the fireplace is the kitchen
354 stove. Among the Miao there are five surnames:
000

M 353 /41 cont./ Among the Miao there are five surnames: [184] [551] [357] [778] Wu, Lung, Liao, Shih, and Ma. The arrangement described above is a Lung house of someone with the surname. The families with other surnames place the fireplace, the kitchen stove, and the ancestral shrine on the right-hand room, just the opposite of the Lung surname families. In the two-room type of house the fire pit is in back of the middle pillar, and M 342 the stove is located in the room on the left (Illus. 16). The [353] partition into two or three rooms is done by means of the pillars and not by walls or screens. In the houses of wealthy families [556] side rooms are built on both sides of the main house (Illus. 17). [251] If the side rooms should have two stories, then the top story is [231] for the storage of grain and the ground floor for rearing domestic animals. The toilet space in a Miao house is often in the pig 514 pen or in the cow stall, and used both by men and women. Travelers in the Miao area find the using of the toilet a pain- M 251 ful ordeal, because the stench is unbearable. Besides the storage loft the Miao house often has underground storage, dug underground about a chang deep and divided into two or three bins for storing foreign potatoes or sweet potatoes. After the sweet potatoes, etc. are stored underground, they are covered with a bamboo-plaited cover, to allow free circulation of air. If the potatoes spoil, it is necessary to wait for some time after M the bamboo covering has been removed before going down. [213] Or, one goes down with a light; if the light goes out, it indi- M cates the presence of carbon dioxide, and one must refrain 241 from entering. There is no difference between the agricultural 171 implements used by the Miao and by the Chinese, but the ●352 furniture in a Miao house is much smaller in size than those used by the Chinese (Illus. 17).

M 487 Roads. — The communication system in the Miao area C 487 consists of land routes and waterways. The most important waterway is the T'ung Ho, because it is navigable for a comparatively long distance, and it goes deep into Miao country. This river starts at Lu Ch'i and goes toward the mouth, extending 17 li to Su-mu Ch'i, ten more li to Hsien-ch'i-t'ang, another 21 li to Nung-t'an, 15 more li to T'an Ch'i, ten more

2:Ling & Ruey--68 E-5 (1933) 1947 AE5 Miao AE5

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Illus. 16. Interior arrangement of a Miao house of the two-room type with three pillars and four frames.

2:Ling & Ruey--69 E-5 (1933) 1947 AE5 Miao AE5

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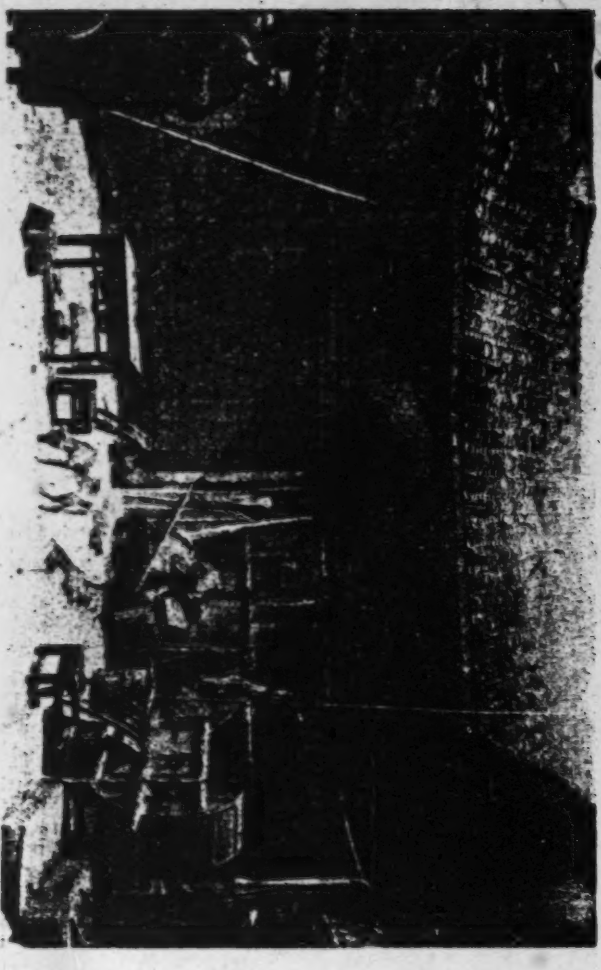

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Illus. 17. Miao in a house with a main house and additional side rooms.

/132 cont./

[782] they spread seven bowls each of wine, cooked rice, and water-buffalo meat, a bowl of tea, and a bowl of sour soup. Altogether there are 23 bowls. In addition they put out two large bowls of water-buffalo meat, and place beside the table a live pig, whose four legs are tied up. On the outside wall of the house is hung a red rug. /Illus. 59 appears here./ /133/ A spear piercing a piece of wood stands upside down on the ground beside the blanket. The sorcerer-priest sits down at the right side, holding a double-edged sword in the right hand, a sheaf of t'u-t'ou-pai-yeh in the left, and a bracelet. He mutters an incantation, while attendants hold the [788] wine pot and pass the wine, blow the signal horn, beat the gong and drum, and set off firecrackers, as in Illus. 59. First, seven strings

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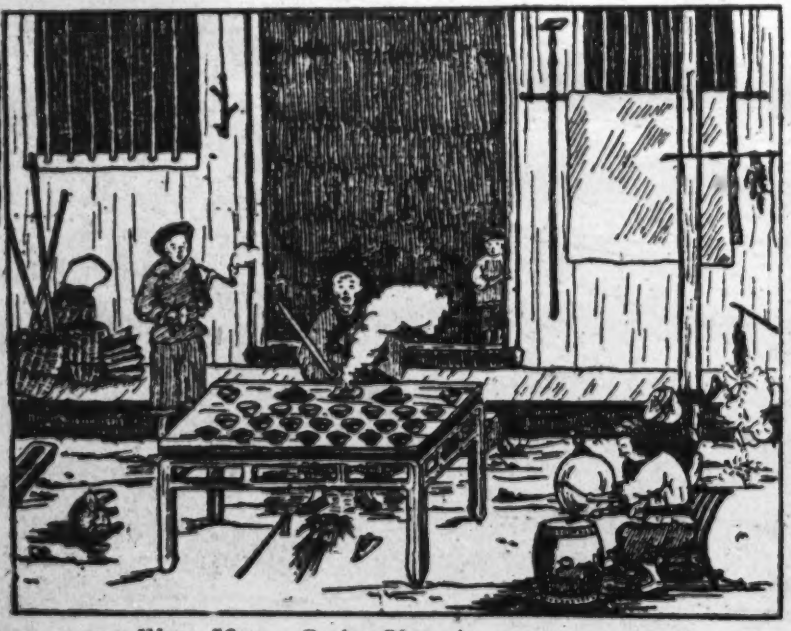

Illus. 59. Eating Pigs, A.

2: Ling & Ruey--198 E-5 (1933) 1947 AE5 Miao AE5

Illus. 60, Eating Pigs, B.

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782*
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2: Ling & Ruey--200 E-5 (1933) 1947 AE5 Miao AE5

*782
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Illus. 61. Eating Pigs, C.

/139 cont./

755 *1782 The vow has extricated him from the clutches of the kuei, and the sickness has not come back, but is forever uprooted. The host has saved money and bought a fat pig from the market as well as paper money. Having waited for the passing of the days to be avoided, then he comes to the sacrifice to the kuei. Sorcerer-priests are very few in this world, and he came to my home to invoke my help. So, here I am. I ask all the kuei to come here. I burn a bowl of beeswax. The bamboo tube and the bell are beside the fire pit. The two winnowing baskets filled with meat, the gold and silver cans, the gold and silver chair cushions, all are set at the sides of the pit. The table for the sacrifice to the kuei, the paper money for the redemption of the soul, the fancy /flower/ bowl to hold the wine, the fat pigs, big and small, two large chickens--these

● [352] [353] [516] [415]

圖62 打家先

Illus. 62. Ta Chia Hsien

2: Ling & Ruey--250 E-5 (1933) 1947 AE5 Miao AE5

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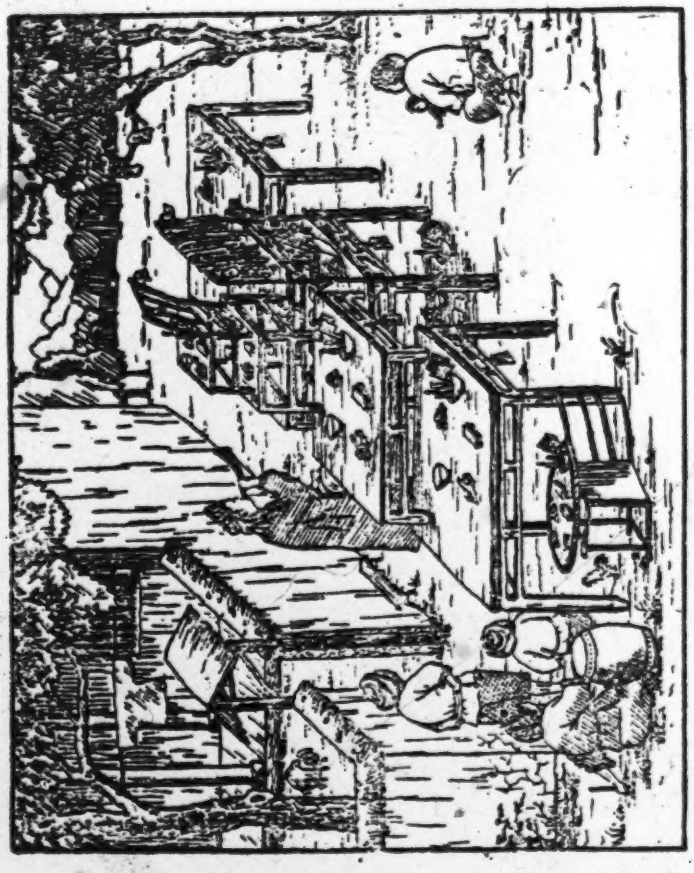


Illus. 72. Sacrifice to Kung-an Shen, B.

/171 cont./
of meat, and a bowl of salted pepper soup. The sorcerer-priest once more squats at his original place, utters an incantation, divines with the chiao-tzu, and burns the paper to send the shen away.

(11) The Kuei of Deceit

When a Miao is involved in a litigation, he will wish to cause the kuei of deceit to go to confuse the opposite party, and so he sacrifices to this kuei. A winnowing basket is laid down to the right of the main door inside the main house. In it are put five piles of mi-pa, each made up of three pieces, and into the middle pile are stuck three sticks of incense. There are also five bowls of wine and five stacks of paper money in the tray. Outside the tray a bowl of chaff burns. The sorcerer wears ordinary clothes, holds the chiao-tzu in his right hand, and sits down facing the

Illus. 73. Sacrifice to the Kuei of Those of the Five Surnames Who Died of Injuries.

winnowing basket. He utters an incantation, divines with the chiao-tzu, pours the wine, and states the reason for the performance. He

/195 cont./
755 a cup of wine, and meat, and lays them down one by one.
789 The magician then kowtows three times facing the altar for incense. Then he burns the paper money and takes down the cup of water with his left hand, using the thumb, forefinger, and little finger to hold it secure /Illus. 77 appears here/ /196/ (the middle and the fourth fingers bend into the palm). The forefinger and middle finger of his right hand close together to draw three magic signs facing the cup of water (Illus. 76, 77). While the magic signs are being drawn he

•[352]

Illus. 76. The ritual of drawing water.

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

as you merely stick another fan under the thatch wherever 342
the water is dripping through. Sometimes bundles of a heavy swamp grass are used, or the third alternative is rattan. The big rattan branches are taken, stripped of leaves on one side of the mid-rib, laid one above the other with the leaves overlapping, and the whole section fastened to the roof. This sort of roofing takes longer to prepare but is probably the most durable of the three.

The walls are the next problem. Often they are of bamboo stakes driven into the ground close together and chinked with mud up to the low roof. Sometimes they are simply split bamboo woven into screens and fastened firmly into place. No windows are left except tiny square openings in the walls and these are by no means universal. One door is left in the middle of the long front side of the house, a bamboo screen with bamboo withes for hinges and an ingenious bamboo latchstring. The eaves project two or three feet over the roof edge in every direction. At the back they thus extend almost to the top of the bank of earth mentioned above. In the front they extend down so near the ground that it is almost impossible to enter from that side, but a simple matter to enter this tunnel-like verandah at the end of the house and walk along close to the wall until the door is reached. The pig troughs are usually situated under this verandah, and the chicken coops also. Trough and chicken coop are hardly the proper names for the articles though they are used for those purposes. Their construction will be explained later. At one or perhaps both ends of the house the roof is extended three or four feet and under the shelter thus formed the household firewood, rice mortar, fishing and other implements are stored. The cows, if the family possesses any, are tied at night in a rude shelter near the house.

The floor of the house is made of pounded mud, cracking in dry weather and damp in rainy seasons. The general division of house space is shown in the accompanying sketch. Two stones make the fireplace and the crude iron skillet [354] rests on them while the fire is built on the floor. Long logs are burned, being pushed into the fire as they gradually burn away. The smoke finds an outlet wherever it can, as there is no chimney. Above the fire a shelf of bamboo holds the [352] family supply of corn or whatnot that needs drying. Hanging shelves on either side of the living room hold the family property. The rice room has a floor of woven bamboo, about a foot from the ground. As sons of the family marry, another room may be built on to the original house, if the new family does not set up a separate establishment entirely.

4:Mickey E-8 (1908-?)1907 AES Misc AES

342 noticed the symbols for *yin* and *yang* and the *pa kua* for heaven and earth over the door.

342 596 During the time of my first visit I was invited to stay in the home of a relative of the same generation as the old man's son in Yang-chia-sai. They had two houses, the highest on the slope on which the village was built. The old house was a good one but the new house as good as any I saw in Kweichow, being built all of wood, with balconies on the second storey (fig. 13, *f*). The central hall and front of the building were lacquered red and black. My room had a wooden floor. They served my meals to me there. The household consisted of an old lady whom I privately nicknamed Cricket because of her liveliness, her son, his wife and three little daughters. The son had been educated in Kweiyang and was a teacher in the *lien pao* school. In his house were also the articles used by a priest. They had a buffalo bull kept in a stable of its own and being made ready for the bullfight. [515 574] In this family I saw the evening foot-washing, at which guests were invited to use the tub first and then others in turn. I saw it later in a home in Shang-sai where I visited.

123 I had taken some knitted caps as gifts and wool enough to make one more. Mo-mei gave three of them to her sister's child and three to other relatives she considered most important, so I made the seventh one for one of the children in my host's family. After that was finished I took lessons from Cricket in the making of hemp thread, helped the little girls make necklaces of large snail shells and earrings of fern crosiers, and was invited to several meals in other houses.

352 353 When I arrived there were on the steps leading to the veranda of the old house a table with a pair of buffalo bull horns, points down, a millstone with a sprav of rose in the hole, two rice bowls upside down, and some pieces of bamboo on it. Resting on the ground and extending over the table to above the eaves were two long bamboo poles, one with the end split to hold a rice bowl and the other with a sort of bird's nest on top. The house in which the sister of the old man in our family had died had bamboo sticks with straw tied to the top at the two doors.

4:Mickey E-8 (1940-?)1967 AE5 Miao AE5

symbols for heaven and earth, ☰ and ☷. One house I saw had a festoon of wooden daggers above the door, also. The first two copy Chinese custom and the third resembles a charm against evil used by the Hua Miao of An-shun Hsien.

[531]

Fig. 7. The *yin* and *yang* symbol.

According to the season one might see across the front of the houses festoons of tobacco leaves drying, and around them large bundles of faggots or straw (fig. 13, *c*), later stored in the loft or used as fuel in the kitchen, sheaves of grain or bundles of bean, pea, and other plants pulled up by the roots, carrying poles with baskets on either end, baskets used to transport small pigs to market, various other types of baskets, wood or bamboo poles, newly dyed cloth or clothing drying on branches or bamboo poles from one tripod of poles to another, wooden water casks, water buffalo horns, threshing boxes, spreaders, stones for sharpening knives, piles of straw, tile or brick.

Sanitary Arrangements. The toilets of the village were open cesspools or the woods and thickets. In winter there seemed to be only three or four cesspools in the village, but toward summer little straw or brushwood "tents" around other pits sprang up at several points in or on the edge of the village. Chickens and dogs were scavengers, and dogs were trained from puppyhood to come when called to clean up after a baby or small child. Now and then a well-to-do family followed the Chinese custom of having a pit with planks laid across it in a small room or lean-to. The night soil was used as fertilizer.

Furniture. In general the furniture in the houses in this village did not correspond to that in Chinese houses. In the schoolroom-study and adjoining bedroom there were the Chinese square tables and long benches. Similar ones were found in other houses so that in the whole village there were enough to provide for guests at a fairly large feast. In the study there were also a small organ and a

[22a]

4:Michey E-5 (1900-?)1967 AE5 Misc AE5

352 foreign clock, both broken. The usual seat was a small, rectangular stool about eight inches high, often lacking a leg or two. In some houses I saw a few sections of log, straw hassocks, or low, long benches. Sometimes a long, wide bench stood under the window. Beds were a wooden frame or box on four legs or supported by two sawhorses. In one house thick coffin boards laid on blocks of wood formed a bed. However, not all houses had beds or enough for all the family downstairs, so that some of them slept in the loft. Beds usually had a thick straw mattress, a straw mat, or both. A few had a mat of felt. There were comfortables of the Chinese type —a pad of cotton with a removable cover not quite as large as the pad on one side and large enough on the other to fold over and overlap the first piece, with mitered corners. Others were like a rug with a nap, woven of straw on a vertical loom. Hard, small, bolster-shaped pillows were stuffed with cotton and were for looks only.

352 Even where there was a built-up stove with
252 cooking bowls fitted into it, much of the
574 cooking was done in smaller bowls on an iron
264 hoop on three legs. On the inner side of the ring were three prongs toward the center to support the bowl. This set over the fire in the floor, which also provided heat. The big stove was used for cooking rice, when a large number were to be cooked for, to make bean curd, to distill wine, or to prepare the mash for animals. Even at feasts men and women often sat around separate floor fires and ate from dishes set on a board across the bowl or from the broth being cooked in it. At times when there were many guests, such as a wedding or funeral, the men usually ate indoors, the women at tables out-of-doors. At the New Year feasts in the house men and women ate together, as well as for the evening meal after the work of the day was done. For the fires there were iron tongs and in the ashes were set earthen pots for tea. Over the fire were suspended a square of interwoven bamboo used as a shelf, a piece of iron with several hooks, and pieces of pork or beef in loops of straw.

352 Other furniture included wooden cupboards for food or one built on the outside of the house with doors opening into the room, various baskets and jars, trays and bowls (set

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

on a bench or on top of the cupboard), jars of rice wine, and a bean mill. On the walls hung scythes for cutting wood, carrying poles, carpenter's tools, a wicker basket of chopsticks, skeins and balls of hemp thread, small jars of oil, and sometimes a water pipe. Leaning against the wall were pipes with long bamboo stems, bundles of faggots and carrying poles with baskets on either end. In a well-to-do home pieces of meat hung from the rafters. Lamps were the ordinary pottery saucer with pith wicks and vegetable or t'ung oil fuel. They were suspended by a wire from the rafters or set on an iron stand. For lighting the way or borrowing fire thin pieces of wood tipped with sulfur, small bundles of straw, or a few strips of bamboo were used. Generally speaking, the objects found in these villages were not for comfort but rather for utility and convenience.

Every home had a shrine to "Heaven, earth, rulers, relatives, and scholars," which was merely the inscription in Chinese characters on red paper pasted up on the wall facing the door, with appropriate sentiments on other strips on either side. In some homes there was also a shelf the full width of the room — the main hall, if there was one — with these inscriptions above and holders for incense, candles and other objects for worship on it. After the old man in the family in which I lived died a square table was set up in one corner of the main room with cloth forming a third side. On the table were the ancestral tablet, figures and cones of mosaic, colored paper with pompoms of frilled paper on top, a support for incense sticks, and small dishes. Along the top and sides of the opening were inscriptions in Chinese. I saw this shrine, also, in two houses in Yang-niu-ts'un, while in a third home the open shelf above a cupboard was used for this purpose. Here the objects were an ancestral tablet, a lamp, a support for incense sticks, and a gong. At dusk, as in Chinese Buddhist homes, they set in new, lighted incense sticks and beat the gong several times.

This main hall was not lived in as much as other rooms of the house, but according to the season the large bamboo mats used on the threshing floor, bamboo baskets for grain, various implements — plows, harrows, grain-

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

cleaning machines, flails—other baskets and trays were kept there (see fig. 13, *b-e*). During the rice harvest it was often piled full of grain until there had been enough sunny days to get it all sunned and stored or sold. When an adult died, the coffin was always set in this room with the foot toward the door. At the lunar New Year glutinous rice paste was pounded in a stone mortar and the cakes shaped in this room. Of course offerings were made here to ancestral spirits and to the gods of the household.

Food. The basis of their diet, like that of the Chinese in the district, was white rice. Except for a short time directly after a good rice harvest, this was mixed with beans or whole wheat flour in tiny balls. With it they ate cooked green vegetables from their own gardens, highly seasoned with salt and hot red or green chillies, fresh or dried. Their gardens had a succession of the following vegetables: turnips, celery, carrots, celery cabbage, spinach, white and sweet potatoes, lettuce root, rape, mustard, various kinds of beans and peas, maize, cucumbers, onions, garlic, leeks, and various other roots. In May, for instance, there were new potatoes, peas, and broad beans in the gardens and bamboo shoots in the thickets, in June green beans, rape leaves, and cabbage. Broth was made of dried beans and peas, and curd from soy beans. Nearly every family raised pigs. The pork was eaten both fresh and in the form of excellent smoked and cured meat and sausages. The blood was also mixed with bean curd and made into sausage. At rare intervals a cow was killed and the meat eaten fresh or dried. Now and then beef was brought into the village or bought in market. Of the bamboo two species were edible. In spring and fall bamboo shoots were much enjoyed. Potatoes were sliced very thin with the skins left on and fried. When corn was ripe it was eaten on the cob after being roasted in the hot ashes, or the kernels were mashed, wrapped in husks, boiled, and eaten from the husks. Persimmon and other pickles were made. If the water in the pond was not too deep in the spring, they dug for two kinds of water chestnut. Small fish were taken from the pond, either fished for with pole and line or caught in the hands as a large number of

224 Many of the Miao are skilled hunters and they
411 will track animals with a keenness similar to that of an American Red Indian. The wild boar is hunted on foot, and when he charges is knifed with consummate dexterity. The deer is surrounded and chased from point to point until it is exhausted, the dogs entering with zest into the hunt. Pheasants are decoyed, and animals shot with a cross-bow and arrows. Sometimes the arrows are poisoned with a product derived from deadly nightshade.

415 The arts of Miao life are few, their implements for daily use being copied from the Chinese. For
361 mutual protection they live in hamlets or villages,
342 and their houses are mud built and thatched with grass.

342 Let us go into one of these—it is not without interest. You will notice there are two rooms.
231 In the inner room a cow, a few goats and sheep
281 and perhaps a pig are stabled. The cow is needed for ploughing, and the manure for their somewhat barren farm land. From the sheep's wool, capes and sleeping-rugs are woven. Skins from the goats serve as winter jackets for the older men. Morning and evening these cattle pass through the living-room to and from their grazing-grounds.
342 The living-room is a most extraordinary apartment, since it serves as kitchen, dining-room, guest chamber and, when night comes, as bedroom.
354 In the centre of the earthen floor a coal or wood fire burns, and if the wood be damp your eyes will smart and sting, since the only outlet for the smoke
352 is the door or the roof. Near the fire are a few

low stools, not more than four inches high, and close at hand is an article of furniture which serves as a table, though it would be flattering to call it by that name. Arranged by the side of the walls are a grain bin, a cistern or tub in which the drinking water is kept, a contrivance which serves as a bed, a large iron pan for cooking and other purposes, and innumerable odds and ends which to you would appear useless but to the owner are valued family possessions. On rudely contrived shelves or in a roughly made cupboard are several earthenware or wooden basins with primitive chopsticks and spoons. You will notice the loom, which is as primitive as that used in the days of the Biblical Pharaohs. It will interest you and you will wish to examine the framework, the warp beam, lease rods, shed stick, heddle-rod, cloth beam and unfinished fabric. Happily it is not a fixture and can be moved outside the house, so that the weary housewife can weave in the sun. For the most part the articles enumerated, together with bundles of clothes, form the whole household possessions of a Miao family. The tragedy of these mud huts is not so much the poverty as the ugliness and the absence of cleanliness. The missionary often has to sleep in a house such as this, and when his bed has been set against the dividing wall, if this has been made of wattle as it frequently is, some animal will push his head through a hole in the partition to have a look at the stranger.

Miao salute one another with great cordiality, men greeting men, and women, women, by rubbing

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

804 The Ch'uan Miao are acquainted with and frequently use the Chinese system of measurements by which ten inches make one foot and ten feet are one *chang* 丈. But they have a variation of this system which is more commonly used by them. According to this method the distance between the first and the second joints of the middle finger is one inch. The stretch of the hand from the end of the thumb to the end of the middle finger is five inches and two of these are one foot. The arm stretch from the tip of one middle finger to the tip of the opposite middle finger is five feet and two of these are one *chang*. In some localities bamboo combs are used to measure cloth.

805 The method of reckoning time is that of the Chinese from whom it was evidently learned. A month is called a moon. There are twelve lunar months in one year and sometimes thirteen. Each month has thirty days and is divided into three periods of ten days each. Through the Chinese the Gregorian calendar is becoming known.

436 439 There are localities where the Ch'uan Miao barter a great deal because of the shortage of money, the differences being paid in cash. This is more common in northern Yunnan than in Szechwan where market-places and towns are more accessible. The Ch'uan Miao sell cattle, goats, sheep, horses, pigs, chickens, corn, rice, eggs and vegetables and purchase salt, cloth, silver ornaments, pottery and implements and tools made of iron.

352 The furniture corresponds to that in the Chinese homes. The most essential articles are the square tables and the long narrow four-legged stools called in Chinese *pan têng* 板凳. Chairs are to be found in the well-to-do homes. The cheaper kinds are made of bamboo but better chairs are made of wood by Chinese carpenters and carved with Chinese ornamental designs. A bedstead consists of a wooden frame and four legs of wood, covered with a mat of bamboo slats over which there is a layer of straw. A straw matting may or may not separate this from the bed clothing. Above the more elaborate beds are frames of wood or bamboo on which mosquito nets are hung. The stove may be a hole in the ground, which is said to be the oldest form, but it is generally like that of the Chinese, made of clay and stones or bricks, and with holes for one or more cooking vessels. The meat, rice and vegetables are cooked in the iron cooking vessel called in Chinese a *kuo* 鍋. There are usually tongs made of bamboo or of iron and small iron shovels, bamboo brushes and strainers. The lamps are usually simple, earthenware, cup-like bowls that can be hung up on posts or on the walls of the house, in which is burnt *ts'ai yu* 菜油 or rape seed oil.

[412] [373]

[20 cont.] (According to the Miao custom a girl should marry a
583 cousin on the mother's side, and if she is to marry somebody
584 else, she has to give money to her maternal uncle. This money
[582] is called "niece's cash.") The girl's family would then give a feast in honor of the go-between and invite other guests to keep him company.

585 [21] Marriages generally take place during the winter harvest in the second lunar month or the autumn harvest in the tenth lunar month. At that time the groom's family will again despatch three or four young men to the bride's family, carrying nine catties of pork, a package of glutinous rice weighing about two or three catties together with the cash gift negotiated at the time of the engagement. Announcement will also be made of the date for receiving the bride (about twenty days away on a horse day or a cow day). The return gift from the girl's family at the time consists only of a package of glutinous rice and a duck. But on the wedding day the bride's family has to despatch two men early in the morning to send over to the groom's family a slaughtered pig of about fifty to sixty catties and two big baskets, approximately four pecks, of glutinous rice to herald the arrival of the bride. At the wedding march the bride is arrayed in a flowered dress, holding in her hand the flowered parasol, sent previously by the groom's family, and accompanied by eleven male and female relatives. But halfway six of them must retract their steps because grown-up girls may not visit the groom. Among the other five, one young woman acts as the bride's maid and always keeps her company. The groom's family also despatches men to carry wine and rice to meet the bridal party halfway. When the two groups meet they picnic in the field. After this the bride and her kinsmen are conducted to the groom's family.

The bridal chamber is not so well decorated as that of the Chinese, and the furniture in the room is simple and plain.
● [352] Except for one or two chests of drawers for the bride's clothes which come as a part of the dowry, the rest is provided by the groom and consists of a bed, a few stools, a wooden face-basin and a foot-basin. Quilts, pillows and mat are also provided by the groom's family. That day the celebration consists of singing

[157 cont.]

342 where the ancestral altar is located. On either side of this hall of
353 honor are located the kitchen and the rooms in which the members of the household sleep.

The various compartments are separated by simple partitions of mud, planks, or crushed bamboo.

352 The hall of honor usually contains a large cot bed where the
513 visitors sleep. In normal times this room is very cluttered. The agricultural implements are heaped up here and the packsaddles and the harness. Here are stored the harvested crops in big baskets standing on the ground or resting on horizontal logs. Here one usually finds a table, some benches, and some chests.

The bedchambers are provided with cot beds of wood and chests in which the jewelry and clothing are stored. Well-to-do people have, in addition, matting, blankets, and even pillows.

354 In the center of the kitchen the cookstove is located. It consists of a raised area formed of pisé or of large stones. There is neither chimney nor fire screen. The smoke spreads freely throughout the room and throughout the house and escapes through the holes between the top of the walls and the roof. The cookstove sometimes is replaced or supplemented by a large iron tripod. The kitchen
415 utensils most frequently are restricted to large iron pans in the shape of a spherical skullcap, of which we have spoken in connection with the preceding groups, whose size varies according to the wealth of the owner and the number of guests whom he may be able to receive. These pots, placed in position on the cookstove or the tripod, serve alike in the preparation of meals for people or food for animals. The table utensils consist of wooden or copper plates, bowls, teacups and saucers of Chinese porcelain, and wooden spoons. The "Méo" use, in addition, earthenware jars and wooden buckets.

356 The "Méo" cabins can hardly be said to shine with cleanliness. Dust and dirt accumulate on all of the objects, which are almost never [158] cleaned, even the table utensils. Furthermore, should a European, whom circumstances have brought to lodge in a "Méo" cabin, undertake a serious cleaning, it would greatly astound the members of the household.

231 The domestic animals (pigs, goats, buffaloes, steers) are
343 stabled in a structure separated from the house, enclosed by large

131 idea of covering them or closing up the gable where glacial air poured
342 in.

132 In the rear of the cabin is found a little corridor which separates
342 it from the earthen wall hewn into the mountain. The front is provided with a narrow veranda where horses are stabled in stalls enclosed by round logs.

342 The interior of the house, which rests directly on packed
356 earth, is usually divided into three compartments. In the first is the
352 kitchen where the women habitually work. The cooking-ranges are of clay and are very large. They serve not only for cooking food for the family, but also to prepare the vegetable pastes which make up food for the farmyard animals. The household implements and the various agricultural tools are likewise kept in this room.

The one in the middle is the reception room, where the men gather after work around a great fire lighted in the middle of the room in a square bed of clay. Above this hearth is suspended a bamboo framework on which crops are placed to dry.

The third room contains sleeping compartments, simply small booths, separated from one another by partitions of bamboo or planks. Their sole furniture is a cot. The interior appearance of these dark holes is not at all tempting. In the greatest disorder one may see padded quilts losing their cotton through numerous rips and other belongings of questionable cleanliness.

343 /134/ In front of the house, the pig sty, very well cared for, is suspended above the slope by oaken beams and planks. Next to it, also hung above the void, is located a little shed which serves as a storage place for rice and maize.

352 The house is not without furniture like the Tho cabins. There
241 are tables, benches, cots of wood, all kinds of household utensils or tools, and even musical instruments. All around the Meo plant fruit trees and cultivate beds of vegetables here and there.

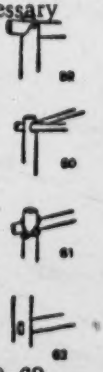
342 The type of dwelling which we have just described has nothing
352 which cannot be changed. Poor people and newly weds who are still getting settled simply build a thatched cottage whose sidewalls are made of corn stalks not too tightly joined together, whose spaces freely permit passage of the winter's cold north wind. When evening comes they simply throw a few armfuls of corn stalks into a corner and pass the night on this thinly padded couch.

Miao AE5

/267 cont./

342 observation of the domestic life, it appears that the living
[353] habits cannot be called primitive by any means; the houses are appropriately and serviceably furnished and do not lack a certain coziness.

/268/ The houses are rectangular and always built on the
[592] ground. Each house is inhabited by the entire family and is the
[556] larger the more numerous the family members are. Just as a
[858] man's wealth depends largely on the number of his children, that is, his work force, so also do the size and equipment of
352 his house. If many children have died and no relatives can be
353 taken in as house members, the houseowner naturally does not
556 have the time to do more work than is absolutely necessary for his subsistence. In this case, his house looks dilapidated; it is not kept clean,
[778] there are no chairs or tables, the house
[335] altar consists of only a simple board, the sleeping areas are only partially enclosed by a plank wall or not at all; the household equipment is sparse, and the laboriously hewn planks for the house walls are often replaced merely by plaited work, fan palms, or split bamboo (Ill. 105).[1] Never-
342 theless, a pervasive uniform style of construction is discernible. Every house has, as a rule, two entrances. One leads directly into the kitchen, the other into the living room.



Figs. 59-62. Ways of fastening posts and beams in the houses of the Meau.

[354] The cooking area with the hearth and the
[353] tables and stands for the cooking utensils, the altar for the
[574] spirit of the house, the rice pounder, an open fireplace, and
[353] a resting place for guests are found along the wall opposite the
[251] main entrance. Every house has several storage lofts in the interior. If the storage lofts and granary are inadequate for the field produce to be stored, there is often found on one house wall a small addition which serves as a granary. If needed,

[1] [See cat 116, p705 - ANALYST]

39: Bernatzik--407 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

/297 cont./

5. The Smithies.

A 348 171 A 325 171

The smithies will not be described separately here, since they are very similar to the smithies of the Meau (see Figs. 85 and 86). It is true that a smith sometimes prefers to set up his workshop under the sharply projecting roof of his dwelling (Ill. 34).[1] The forging tools (see the chapter, "Handicrafts," Figs. 412-417) show a great similarity in many ways to those of the Meau.

6. The Rice-field Huts.

A 243 342

The Akha, too, erect small huts in their fields, which usually, however, serve them for only one or two days for spending the night and never for a longer stay. Accordingly, they are flimsily built of bamboo and have only one or two side walls, sometimes none at all. A small fireplace is all that serves for comfort. Like the rice-field huts of the Meau, they, too, are A [836] happily sought out by pairs of lovers.

/298/

Chapter 14

House Furnishings, Household and Kitchen Utensils

M 128 352 [438] [439]

More care than is given to the building of the houses is devoted by the Meau to the manufacture of the household equipment, which is extremely varied and which is made almost entirely by them. Where this is not the case, as, for example, in the case of various iron and earthenware goods which they buy from itinerant Haw traders (see the chapter, "Trade"), this is specifically mentioned. Although the equipment enumerated here cannot include everything, nevertheless all that we saw has been recorded and sketched with extreme accuracy. The photographs will perhaps add to our account of the material culture.

[1] [See cat 116, p252- ANALYST]

/298 cont./

342 Corresponding to the division of a Meau house into a cooking and living room, to sleeping and storage rooms, the equip-
●352 ment is also adapted to these purposes. (Abadie (1) and

1. Page 157.

Maspero describe the equipment of the house essentially in agreement with my observations.)

513 The sleeping rooms are enclosed by high boards loosely joined together. The doorless entrance to the sleeping room
[342] is usually hidden from view from the living room by a second wall. The place for lying down takes up the whole bedroom;
[352] thus, the bed (Fig. 115) is the size of the enclosed space (Fig. 116). It consists of wooden posts driven into the ground, upon which the frame of wooden or bamboo sticks is tied. A large plaited sleeping mat is spread out on it. On the bed lie old clothes, rags, and blankets, which, rolled up, also serve as pillows, since these are not made separately. Small shelves
[353] are usually put on the wall above the bed, on which pipes, tobacco, combs, and other personal "treasures" lie about. All kinds of stuff are put under the bed, especially baskets with clothing, cloth, and personal belongings.

/299/ Aside from these relatively large sleeping places and beds, it also happens frequently that numbers of the family, especially half-grown children, merely sleep on the floor on an outspread mat and covered with blankets. These blankets are like our quilts; a filling of a kapok-like material or cotton is covered with a self-woven fabric. /Figs. 115-116 appear here./
[439] Everywhere, however, one also finds blankets purchased from
[574] the Chinese. The sleeping place for guests is a mat-covered platform about 50 centimeters high.

342 513 Whereas Savina (1) describes the arrangements of the

1. II, p. 190.

house and the sleeping rooms along the lines of my survey, Lajonquière (2) writes: "In the interior there is often no

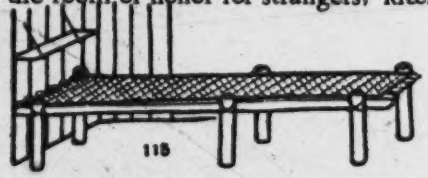
2. II, p. 306.

/299 cont./

342 513 [354] [888] partitioning. The hearth is in the middle of the room opposite a sleeping place which is reserved for the old people. The younger men, women and children sleep anywhere on the bare floor or on an underlayer of straw."

/300/ Only in the "most complete type" of Meau house could the author cited find a tripartite division of the rooms into "the room of honor for strangers, kitchen, and private

[352]



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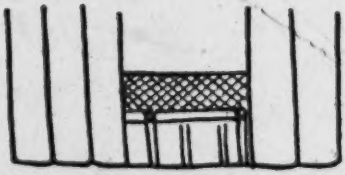


116

Fig. 115. Bed of the Meau. About 1/38 nat. size.

Fig. 116. Entrance to the sleeping room of the Meau. About 1/50 nat. size.

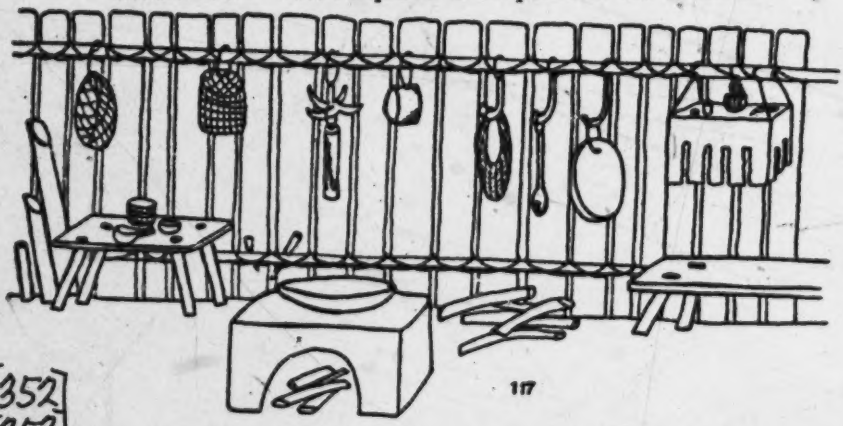
rooms," the latter probably referring to the sleeping rooms. /Fig. 117 appears here./

354 252 Every house of the Meau has a hearth for cooking and an open fireplace. The hearth for cooking (Fig. 117) is square and made of mud. The wood fire is maintained under the immovable hearth-plate, in which a depression is made for the cooking pots. If the family is very large, there may be two hearths (Fig. 118).

39: Bernatzik--410 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/300/

354
[574] The large open fireplace, which is usually near the guest room or in the room itself, consists of an elevated, /Fig. 118 appears here/ square, mud base, on which a circle of stones is built, with the firewood in layers in the middle of it. This fireplace is the place of the father of



[352]
[353]
[415]
[778]

Fig. 117. Wall in the cooking and living room of the Meau. 1/50 nat. size.

From left to right, hanging above: basket, basketwork bag, rolling pin, chopping block, carrying net, wooden ladle, gong, altar. From left to right, below: bamboo water-containers, little parking-table, knife sticking in the wall, cooking hearth with iron pot, firewood, bench to sit on.

Fig. 118. Hearth of the Meau. About 1/50 nat. size.

/301 cont./

372 [512] 342 one never forgets to cover the fire with ashes in order to keep it going until morning."

The division of space, therefore, corresponds approximately to that described by me, although the houses described by Savina seem to have more interior walls.

372 Fire is made with the help of flint and iron (Figs. 119 and 120). The tinder ignited by the sparks is blown on with the mouth. A bamboo tube is used to kindle a larger fire; I never saw firefans in use anywhere. /Figs. 119-122 appear [354] here./ Neither hearth nor fireplace has a smoke vent, so the smoke fills the interior until it slowly escapes into the open air through the gaps in the side walls.

[415] The objects needed to make fire are kept in a small bamboo container (Fig. 122). They are iron (Fig. 119), flints (Fig. 120), tinder (beaten bast of a certain tree), and a small stick of soft wood (Fig. 121) to start the fire. Such complete /302/ fire-making apparatus represents a very [511] valuable object and is carefully stored away. Not every adult [439] has the fire-making apparatus. Matches are also used, but [177] very sparingly, since they are bought from traders who appear only once a year. The firewood is piled up in great heaps against the outside wall of the house, but it also lies around in various places in the living room itself.

415 The grain mortar is built into the cooking and living room (see Fig. 139, the chapter, "House Furnishings, Household and Kitchen Utensils"). The wooden mortar is sunk completely into the floor. The movable lever arm of the pestle rests between two posts driven into the ground. At the end it has a treadle for foot operation. A grain mortar (Ill. [511] 96) is found in almost every house, as well as in the larger rice fields, and can also be operated easily by the children. /Figs. 123-126 appear here./

●352 Furniture to sit on is owned only by a house-father with 511 a large family. In many houses, to be sure, there are parking [516] benches or small tables for offerings, but the family sits in

[see cat. 116, p645 - ANALYST]

Miao AE5

/302 cont./

352 the customary squatting position on mats on the floor (Ill. 106).[1]
[511] Sometimes, too, only the adults are entitled to the table and
[516] bench, whereas the children eat their meals on the floor.
[264] Tables and benches (Ill. 107)[1] have strong slabs hewn out of one piece of wood, into which slanting wooden legs are inserted (Figs. 123 and 124). This furniture differs fundamentally from
[171] that of the Chinese and is almost identical with the tables and benches of our Alpine dwellers. Among the Meau, low wooden stools (Fig. 125) and stools to sit on, with /303/ plaited seats (Fig. 126), are in use, as they are among all the mountain peoples of Farther India.

123

Figs. 123-126. Furniture of the Meau.

Fig. 123. Table, 1/66 nat. size.

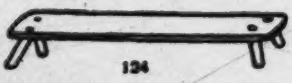


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Fig. 124. Bench for sitting, 1/34 nat. size.

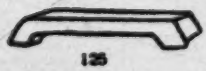

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Fig. 125. Stool for sitting, 1/12 nat. size.

126

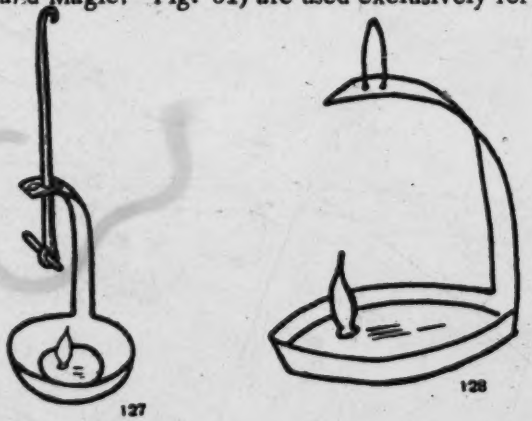
Fig. 126. Plaited stool for sitting, 1/12 nat. size.

[1] [see cat 116, p 706 - ANALYST]

/303 cont./

353 The arrangements of every house include the altar and
778 the sacrificial and cult equipment which were described in the chapter, "Religion and Magic" (Figs. 41-54).

354 For heating the house the previously mentioned hearth fire and the open fireplaces serve. After the onset of darkness, both are the chief sources of light. There are also, however, special iron lamps (Figs. 127 and 128), in which oil is used
[824] as fuel. Torches made of resinous pine shavings are also in use and stand ready /Figs. 127-128 appear here/ to be used, especially at night out in the open. On the other hand, incense candles and fat-lamps (see the chapter, "Religion and Magic," Fig. 51) are used exclusively for cult purposes.



Figs. 127-128. Iron lamps of the Meau.

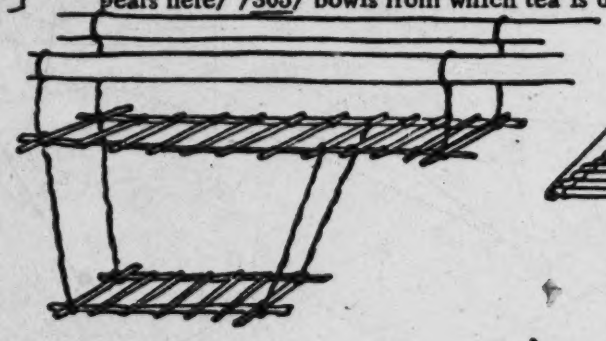
Fig. 127. Hanging lamp, about 1/4 nat. size.
Fig. 128. Standing lamp, about 1/4 nat. size.

353
●352 There are many kinds of devices for putting up or hanging household equipment. Over the open fireplace in every house of the Meau hang large shelves (Fig. 129) which are fastened to the beams of the storage
[251] loft. They are used chiefly for smoking meat and other foostuffs, but /304/ also for storing seeds, such as ears of maize and the like (Ill. 100). Next to the

/304 cont./

353
●352
[415]

hearth and about one meter high is also found a hanging shelf made of split bamboo (Fig. 130). Here, within easy reach of the housewife, stand the Chinese porcelain /Figs. 129-136 appears here/ /305/ bowls from which tea is drunk; here lie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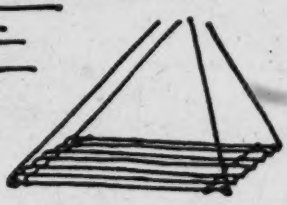
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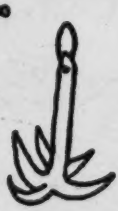
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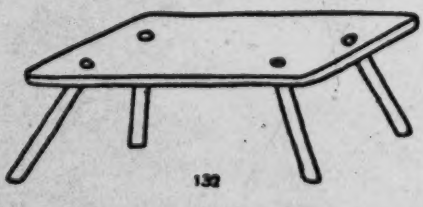
132

Figs. 129-136. Storage devices of the Meau.

Fig. 129. Hanging shelf over the fireplace, 1/24 nat. size. Fig. 130. Shelf for cooking utensils, 1/30 nat. size. Fig. 131. Hanging basket for utensils, about 1/10 nat. size. Fig. 132. Little parking-table, about 1/17 nat. size. Fig. 133. Container for chopsticks, 1/8 nat. size. Figs. 134-136. Devices to hang things on, about 1/10 nat size. Fig. 134. Branch-whorl. Fig. 135. Wooden hook. Fig. 136. Horn.

39: Bernatzik--416 E-5 (1936-1937) 1947 AO1 Thailand
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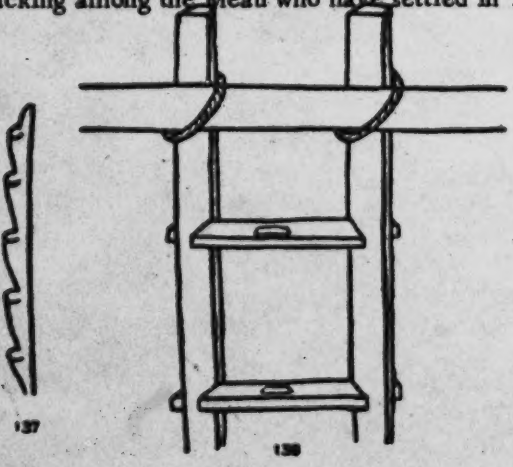
/305 cont./

353 knives, wooden spoons, a grater, small baskets with spices and
352 fruits, vegetables and dried roots, a gourd dipper, a wooden
415 ladle for dipping, and the like. For storing porcelain dishes there are also special hanging baskets with tightly plaited sides and a loosely plaited cover (Fig. 131). Also, a low table for parking things on (Figs. 117 and 132) stands on the other side of the hearth, and next to it there is a bamboo container for the chopsticks (Fig. 133).

352 From the storage loft a large wooden hook hangs down,
353 which has to bear the weight of the heavy water kettle. Also, small hooks carved out of wood and some made of deer-horn, as well as branch-whorls (Figs. 134, 135, and 136), hang on the walls and are used to hang up various pots, baskets, and utensils (see also Fig. 117).

Whereas such devices for putting away and hanging up utensils and the aforementioned wall boards and shelves are
[184] present in abundance, chests and cupboards are completely lacking among the Meau who have settled in Thailand.

417



Figs. 137-138. Ladders of the Meau.
Fig. 137. Notched tree-trunk, about 1/20 nat. size.
Fig. 138. Ladder with steps, 1/6 nat. size.

39: Bernatzik--706 E-5 (1936-1937) 1947 AO1 Thailand
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/Between pp. 522 and 523/

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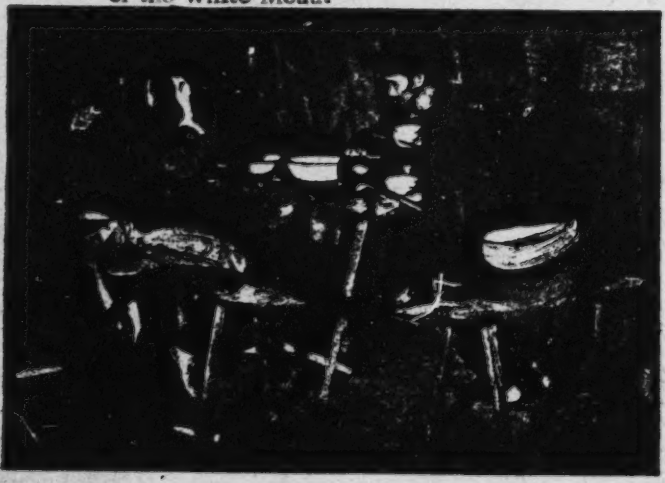
Ill. 106. Flashlight photograph in the interior of a house of the White Meau.



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Ill. 107. Meau chief and family at a meal in his dwelling.

/IX cont./

231 776 789 [775] Ill. 101. The dog is a beloved friend of the Meau. They believe that the soul of a dead dog plays a role in the other world, in the realm of the spirits, similar to the one it plays in the life of men. The throat of a newborn dog is cut so that it, as a guardian, will protect the house against sickness and evil spirits.

756 789 Ill. 102. Exorcising evil spirits by means of the shaman (right) and his assistant. The former is holding a burning torch, into which he throws gunpowder held in readiness by the assistant. The leaping flame, the smoke, and the stench are supposed to drive away the evil spirits.

231 782 Ill. 103. Before being slaughtered, the pig is purchased from the spirits by burning spirit-money representing the value of the animal under the snout of the animal.

Ills. 104-108. Houses and settlement.

343 243 482 Ill. 104. Work-hut in a rice field. In the left foreground, the typical Meau carrier.

/XI

342 [415] Ill. 105. Simple dwelling of the Meau, with walls and doors made of halved bamboo tubes. Beside the entrance stand long bamboo tubes with the partitioning walls pushed out, which serve as water containers.

353 [264] [354] Ill. 106. Flash-light photograph in the interior of a house of the White Meau. The family having a meal. In the background on the right, the mud hearth with the Chinese iron kettle. Household utensils hang down along the walls and from the ceiling of the storage loft.

622 [264] [352] Ill. 107. A chief of the Black Meau in his dwelling at mealtime. The furniture is peculiar, differing basically from that of the Chinese and showing a striking resemblance to the furniture of the mountain peasants in the Alps. In the foreground on the right, the oldest son; to the left, two daughters of the chief. Various kitchen utensils are hanging on the house wall.

31: Scherman--27 E-4 (no date) 1915 AP1 Burma Miao AE5

101 [167] Still another Yunnan tribe, the Miao (tse), which is also found frequently in Laos, has migrated to Kengtung--1911: 646 (20). The

20. About their relation to the Mon-Khmer, good material by H.R. Davies, Yün-nan (Cambridge, 1909), pp. 337 ff. About their housing construction: UBG I, 1, pp. 599 ff. Other ethnological material with good illustrations by S.R. Clarke, Among the Tribes in South-West China (London, 1911) and by A. Schotter, "Notes ethnographiques sur les tribus du Kouy-tcheou (Chine)," /Ethnographique Notes on the Kweichow Tribes (China)/ Anthropos Vol. 3 ff. who considers the Yao (cf. above, fn. 19) as a subdivision of the Miao Anthropos Vol. 4, pp. 318 ff.; cf. 3, p. 405.

people excel in their clothing, architecture, and household management through outstanding
342 cleanliness and neatness. Their houses in the British-Burmese area where, being immigrants, they certainly do not represent their complete, original type, are built much better and stronger than those of the neighboring people. Wherever they are not made of mud (this seems to be the older, original construction method) /214/ the houses are built with strong wood and shingled roofs and have mud or stone terraces. Sometimes they are built on piles. The pile house has certainly developed under the influence of the building style of the Burmese countries. The interior is much more carefully furnished than are
● [352] the Burmese houses. In the large rooms, which are divided by small walls into compartments, are bamboo bedsteads, couches, and low chairs, mats and furs. An attic is formed by a ceiling